DOCUMENT RESUME

ED 338 449 RC 018 203

AUTHOR Manning, Jennifer Elizabeth
TITLE The Information World of Traditional Native American Artists and Performers.
PUB DATE Apr 91
NOTE 69p.; Master's Thesis, University of North Carolina at Chapel Hill.
PUB TYPE Dissertations/Theses - Masters Theses (042)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *American Indians; *Artists; *Cultural Activities; Cultural Background; Dance; *Information Sources; Libraries; Oral History; Oral Language; Theater Arts; User Needs (Information); *User Satisfaction (Information); Use Studies
IDENTIFIERS *Native Americans; North Carolina

ABSTRACT

This study describes personal interviews with 35 Native Americans of Eastern and Central North Carolina who are traditional artists and performers. The interviews were conducted to determine the information environment of these artists and performers. In addition to assessing library usage and library satisfaction, the study also examines information-seeking behaviors and learning processes within the situational context of the respondents' artistic activities. Results of the interviews indicate that the information world of traditional Native American artists and performers is overwhelmingly oral. These artists and performers learn their craft from family and friends, and seek new information from the same sources. Information relating to their identity as Native Americans is also received from family and friends. Library use and classroom instruction play a very small role. In almost all situations, the respondents prefer oral information to the printed word. Libraries are viewed by the respondents as not responsive to their information needs both as artists and performers and as Native Americans. Overall, the information world of North Carolina Native American artists and performers lies almost completely outside the world of libraries. The document contains 53 references and 4 appendices, including interview questions, a flyer for the Native American Association of Eastern Carolina University Powwow, a brochure for the Raleigh Powwow, and a powwow newsletter. (Author/KS)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

SCOPE OF INTEREST NOTICE
The ERIC Facility has assigned this document for processing to: RC IR
In our judgment, this document is also of interest to the Clearinghouses noted to the right. Indexing should reflect their special points of view.

ED338449

THE INFORMATION WORLD OF TRADITIONAL NATIVE AMERICAN ARTISTS AND PERFORMERS

by
Jennifer Elizabeth Manning

A Master's paper submitted to the faculty
of the School of Information and Library Science
of the University of North Carolina at Chapel Hill
in partial fulfillment of the requirements
for the degree of Masters of Science in
Library Science.

Chapel Hill

April, 1991

Approved by:

_____
Advisor

EC018203

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Jennifer Manning
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

BEST COPY AVAILABLE

Jennifer Elizabeth Manning. The Information World of traditional Native American Artists and Performers. A Master's paper for the M.S. in L.S. degree. April, 1991. 65 pages. Advisor: Elfreda A. Chatman.

This study describes interviews with 35 Native Americans of Eastern and Central North Carolina who are traditional artists and performers. The interviews were conducted to determine the information environment of these artists and performers. In addition to assessing library usage and library satisfaction, this study also examined information seeking behaviors and learning processes within the situational context of the these persons' artistic activities.

Results of the interviews indicate that the information world of traditional Native American artists and performers is overwhelmingly oral. These artists and performers learn their craft from family and friends, and seek new information from the same sources. Information relating to their identity as Native Americans is also received from family and friends. Library use and classroom instruction plays a very small role. In almost all situations, the respondents prefer oral information to the printed word. Libraries are viewed by the respondents as not responsive to their information needs both as artists and performers and as Native Americans. Overall, the information world of North Carolina Native American artists and performers lies almost completely outside the world of libraries.

Headings:

Information needs--North Carolina

Public libraries--Services to minorities

Public libraries--services to North American Indians

College and university libraries--Services to minorities

Information services--Special subjects--North American Indians

INTRODUCTION

Librarians have a long tradition of studying the user needs and information seeking behaviors of their constituencies in order to better serve those constituencies. If we believe, as most do, that "library and information services must be attuned to the needs of the people" (Library and Information Service Needs of the Nation 1974: 1), we must discover these needs and behaviors before we can be "attuned".

It is also commonly believed that special populations have special (and shared) information needs and information-seeking behaviors: if "the need for library and information services is very much a function of one's social context"(p. 2), then persons with similar "social contexts" should have at least partly similar information needs and information-seeking behaviors.

The Native Americans[1] of North America are one of these special populations. They have a unique heritage, a special relationship with the United States government, and low socio-economic conditions which set them apart from mainstream American society. "The American Indian," writes Spencer, "has a strong desire to retain his/her own

[1]The term "Native American" is used throughout this paper instead of the "American Indian" still used by the Library of Congress and the American Library Association. "Native American" is now preferred to "American Indian" in formal usage by Native Americans because it does not make the mistake of labelling the native peoples of the Americas as somehow related to the peoples of the Indian subcontinent. In informal situations, many Native Americans still use the term "Indian"- old habits are hard to break, and "Indian" is easier and faster to say that "Native American".

culture, life, and institutions...The understanding of their culture is foremost in providing effective library service"(1985: 5-6). As Native Americans and other minority populations continue to grow faster than America's majority population, it becomes "imperative that libraries be prepared to support the information and education requirements of a substantial segment of society that has in many instances been ignored in the development of library services" (p. 8) It is to be hoped that this paper on the information needs of certain Eastern North Carolina Native Americans will contribute to that needed library preparedness.

The 1990 United States Census puts the American Indian, Eskimo, and Aleut residents of North Carolina at 80,155- a 24% increase from the 1980 census (Charlotte Observer, Feb. 20, 1991). Over 70,000 of these identify themselves with a number of non-federally recognized Native American groups: Lumbee/Cheraw, Coharie, Waccamaw-Siouan, Meherrin, Eno-Occaneechi, Haliwa-Saponi, North Carolina Tuscarora, and Indians of Person County. The Lumbees alone claim over 40,000 North Carolina residents, making them the largest unrecognized U.S. tribe and causing North Carolina to have the largest state native population east of the Mississippi.

Library literature which deals with this native population, however, is practically non-existent. University of North Carolina Master's Papers by Aboutok (1974) and McClintock (1984) discuss a survey of public library services to Native Americans and a proposed library collection at the North Carolina Commission of Indian Affairs, respectively. No literature in any field, however, has addressed the information needs or information-seeking behavior of these Eastern North Carolina native peoples.

The literature review and research which follows is an attempt to explore the information environment of North Carolina Native Americans who are not federally recognized. Following the ideas given in Brenda Dervin's "Useful Theory for Librarianship" (1977), the research attempts to look beyond the library and the expectations of librarians to the larger information world of the individual. The research goes beyond the topic of library service to Native Americans (or lack thereof) to explore the situational contexts of the information-seeking behaviors of certain groups of Native Americans.

Why these groups?

North Carolina has the 5th largest Native American population of any U.S. state. The best known members of this population are the less than 10,000 members of the Eastern Band of Cherokee Indians living on and near the Qualla Boundary reservation in Western North Carolina. Because they are federally recognized, the Eastern Band has received money and guidance in establishing library services. Other non-federally recognized North Carolina Indians, such as the 40,000-odd Lumbee, have not.

The total Cherokee population of the U.S. is the largest of any Native American nation. For this and other reasons, the Cherokee have been among the most studied and best known of all American Indians. In comparison, Lumbees and other Eastern North Carolina native peoples, perhaps because of their lack of formal government recognition, have been rarely researched or publicized, especially in proportion to their large numbers.

For these reasons, the Cherokee have been excluded from this research.

Why these people?

Native Americans involved in "traditional " or "Pan-Indian" artistic activities such as dancing, drumming, beadwork, jewelry-making and other crafts are a unique subgroup within the Native American (sub)culture. They have special information needs which are largely unaddressed by mainstream media, library services or education.

Eastern North Carolina Indians involved in these activities are an even more unique subgroup. Because "they so thoroughly adopted the white man's lifestyle several centuries ago that they can point to no extensive remaining Indian culture"(Dial and Eliades c1975), almost all of the Native American arts and crafts that these people practice are borrowed and adapted from other Native American traditions. There is no such thing as a traditional Coharie song, or a native Haliwa dance or an age-old Lumbee style of jewelry-making. There are, however, Coharies, Haliwa-Saponi, and Lumbees that dance, sing and create jewelry. It is interesting indeed to explore how these artists have developed and perfected these skills.

"Traditional" artists and craftsmen are by no means the majority of Eastern and Central North Carolina Native Americans, just as artists and craftsmen are by no means a majority of American society. They are, however, often well-known in their communities and crucial to the identity of those groups. They do not necessarily represent or speak for all Native Americans, but they do have special information characteristics that have been little studied. As Durrance writes, "the key to more responsive information systems in the future is a better understanding of information users and the environment in which they function" (1989, p. 126). This research should help add to the

understanding of this specific group.

The literature review which follows first discusses library services to Native Americans, and then narrows to look at library services to Native Americans in North Carolina, and finally, library services to artists and performers. As we shall see, the lack of library literature about this unique group of people should serve as a further justification for this study.

LITERATURE REVIEW

Library service, writes Dervin, has been hampered in the past by the profession's overwhelming focus on library collections and activities rather than on users and potential users (1977: 17). Dervin and others believe that the library profession must shift its research away from the library institution and toward the persons who use or could use the library. As mentioned in the introduction, a key to better library service is understanding the people to be served by the library. To achieve this understanding, writes Durrance, we must look not only at library users , but at the whole universe of "information users and the environments in which they function" (1989: 126). Zweizig and Dervin's 1977 review entitled "Public Library Use, Users, Uses" discusses the numerous and varying characteristics and needs of the adult clientele of public libraries.

Since "uses and users" as described by Zweizig and Dervin are unlimited in number, and "user-oriented program planning requires understanding the subpopulations to be served" (1977: 232), we can produce useful and possible results by studying groups or communities of users/potential users with shared information characteristics- examples are Harris's "The information needs of battered women" (1985) and Rait's "Reading and information needs of elderly Punjabis"(1989)- rather than tackling the whole information world of humankind.

One of these "subpopulations" to be studied (in order to be served) is that of

Native Americans. In the area of Native Americans and information, there are indeed shared needs and behaviors to be understood, but Townley also stresses the "identification of specific local information needs [as] a necessary precondition for the development of successful American Indian library service in any community" (1978: 169). This literature review and project is an attempt to explore the information context of a subpopulation- North Carolina dancers, musicians, and craftspeople- within the Native American subculture in order to better understand the information needs of these people and the larger groups of which they are a part.

As a matter of introduction to this special population, there are almost two million "American Indians, Aleuts, Eskimos and native Hawaiians" in the United States. Because of a high birth rate and an increasing willingness to declare oneself as non-white (Blu 1980, p. 209), the numbers grow with every census, although native people still make up less than one percent of our nation's population (American Indians Today 1987, p.4).

Few "outsiders" are aware of the amazing diversity of this native population: there are, for instance, 507 federally recognized tribes and villages in the US, and scores (the exact number is unknown) of other state-recognized or completely unrecognized groups. Differences in language, geography and history result in a seemingly endless variety of native peoples: a Zuni from New Mexico may lead a daily life very different from a Oneida from New York, or a Salish-Kootenai from Washington State.

Still, Native Americans also have many things in common. As one official of the NC Commission of Indian Affairs put it:

> We have the highest infant mortality rate, the lowest life expectancy, the highest suicide rate, the lowest family income, the highest school drop-out rate, the lowest educational level. There are more of us in prison than any other ethnic group and we have the longest sentences. (Indians of North Carolina 1975, p. 42)

In addition to these common problems, the "Red Power" movement of the 1960's and the on-going growth of "Pan-Indian" powwows (including the 20-30 powwows held in North Carolina annually), and other activities have, at least on the surface, helped to create a shared feeling of identity and pride.

Like all people, Native Americans have information needs (Spencer 1985), many of which are held in common with other groups that are also poor, minimally educated, isolated and predominantly rural (Library and Information Service Needs of the Nation 1974, p. 192). Like other disadvantaged groups, "the information gaps for American Indians," warns Spencer," is widening year by year. Oral literature, held by the leaders and spiritual leaders, dies with them. Few attempts are made to record, preserve, and transmit this heritage...Without libraries, this information cannot effectively be transferred to Indian people."(1985, p. 148). On the other hand the unique heritage of Native Americans causes them to stand apart from other groups in some of their information characteristics. Commanda reminds us that "the needs of the non-Indian community and the needs of the Indian community are different"(1978, p. 261). Townley echoes this when he writes that "native Americans possess a unique set of information needs and service requirements"(1978, p. 136).

Unfortunately, little information is available on library service to Native Americans (Spencer 1985; Heyser and Smith 1980). This is because of several reasons: Although the Native American population is growing, it still makes up less than 1% of the US population- understandably, much more attention has been given to larger minority groups such as Hispanics and African-Americans. Second, because Native Americans are the least educated group in the US (Hollaran 1990), the small numbers of Native American college students are often overlooked by academic librarians. Third, because of Native Americans are the poorest group in the US (Hollaran 1990), their libraries often cannot afford to hire professional librarians. Fourth, and related to the low education level, there are very few Native American librarians (Townley, 1978: 172)out there to write about their people.

Of the library literature on Native Americans that has been produced, Heyser and Smith point out that most of it is relatively recent, descriptive rather than research oriented, and primarily about public libraries (p. 353). Spencer agrees that almost nothing has been written about Native Americans and academic or special libraries (p.9).

Most libraries serving Native American communities are small, isolated and in a precarious financial state (Hollaran 1990; Jacobs et al, 1988; Pelzman 1988). Library staff in these facilities are too often inadequate both in number and in training (Spencer 1985; Heyser and Smith 1980). Materials by and about Native Americans are also less than abundant (Townley 1978: 170).

Library service to Native Americans as well as corresponding library literature, however, has improved and increased in recent years. Federal, state and tribal government grants, as well as private monies, have funded the development of new community

libraries and urban outreach programs (Townley 1978; Jacobs et al. 1988; much of this funding- such as the Title IV Library Services and Construction Act- has been drastically reduced in recent years). Universities in states including Oklahoma, Arizona, Wisconsin, and New Mexico have implemented special library training programs for Native Americans as well as recruitment efforts and various bibliographic projects.

Materials by and about Native Americans are being produced, publicized and evaluated in increasing numbers. The phenomenal critical and commercial success of the feature film Dances with Wolves (1990), a movie warmly received by the Native American community for its flattering portrayals of Native Americans and use of Native actors ("Native American Chic" 1990-91: p.71), has called attention to the artistic contributions and potential of American Indians. Like "southwest" design and turquoise jewelry, this current heightened interest in Native Americana may just be a passing fad. The upcoming 500th anniversary of Columbus's "Discovery" of America (1992) and the construction of the National Museum of the American Indian on the Smithsonian Mall, however, may well continue this interest into the near future.

Still, very little has been specifically written about the user needs and information seeking behavior of Native Americans. Library and Information Service Needs of the Nation, the proceedings of a 1974 conference on the information needs of various US groups, does cover Native Americans. A report on the "Needs of the Geographically Remote" includes American Indians in its discussion of the information characteristics of rural peoples. These characteristics include remoteness from health services, economic opportunities, education and political power. Rural America means a lifestyle closer to

nature, oral communication with neighbors as a prime information source, and custody of a large portion of the nation's cultural heritage (p. 171). Geographic isolation also "provides a vehicle for the preservation of these cultures...Print and nonprint materials that preserve these cultures provide a source of pride and identity to remote peoples"(p. 178)

The document also features a section on the "Needs of the Economically and Socially Deprived" which includes American Indians. The desire for information about one's "ethnic and cultural history" is listed as one of the 8 main information needs of this group (p. 196). Another section, focusing on surveys of various library users and non-users, reports that Native Americans borrow books more than any other materials category and that they especially want magazines and tapes(p. 305). Native American library users want to borrow materials on "the ethnic history of arts" more than any other subject area; non-users want "hobby" information (which could include Native American arts) (p. 308).

The Tribal Leaders Procedures Manual(Patterson, 1987) provides a "tribal information needs survey", a Likert-scale questionnaire which may be used by librarians serving Native American communities to ascertain local interests. The survey places heavy emphasis on aspects of American Indian culture; no survey results, however, are included in the report. Charles Townley's review piece, "American Indian Library Service"(1978), also reports on several studies, all of which indicate a strong Native American interest in tribal history and culture in addition to more mainstream information (p. 150). These studies help to remedy the current problem that "little is known about...the library and information needs of Native Americans (Heyser and Smith, 1980: 367).

Just as little is known about the information needs of Native Americans as a

whole, the non-federally recognized tribes of North Carolina are also not well studied (Griessman 1972: 693). These tribes are numerous: the North Carolina Commission of Indian Affairs recognizes the Coharie, Haliwa-Saponi, Lumbee (sometimes called Lumbee/Cheraw), Meherrin, and Waccamaw-Siouan as well as the Eastern Band Cherokee. There are also urban organizations, such as the Cumberland County Association for Indian People [Fayetteville], and unrecognized groups such as the Indians of Person County, the Tuscarora of North Carolina and the Eno-Occaneechi. None of these groups save the Cherokee have ever been recognized by the US government[2].

Despite their large total numbers, lack of any past or present treaty relationship with the federal government (Thompson 1973:1) has resulted in these people's omission from most government publications (including past Censuses) as well as from many basic reference works (for example: there are no entries for "Lumbee", the largest tribe east of the Mississippi, in the indexes of the 1985 Encyclopedia Americana or the 1981 Academic American Encyclopedia; the 1987 Encyclopedia Britannica has an entry but misspells the name "Lumbree". There is no entry in Webster's Third New International Dictionary.).

This lack of publicity, if you will, has undoubtedly decreased the amount of research on these groups. There are but a few book-length studies of Native Americans of Eastern or Central North Carolina, some of which are rather dated (Blu 1981; Dial and Eliades c1975; and Wilkins 1980 are examples). The periodical literature and dissertations

[2]The federal government recognizes the existence of these Native American peoples, but has never recognized them as a political entity.

are also very limited. In an extreme case, this author has been unable to locate any article, book or academic paper exclusively dealing with today's Meherrin, Eno-Occaneechi or Waccamaw-Siouan tribes. Similarly, there is not even a card catalog entry for the Meherrin in UNC's North Carolina Collection.

It should come as no surprise, then, that this author has found no information, in any form, on the information needs or user studies of Native Americans of Eastern North Carolina. No master's paper or dissertation on this topic has been located at the library schools of UNC or North Carolina Central University. As discussed previously, a paper by Aboutok (1974) reported the results of a survey of North Carolina public libraries on services to Native Americans. She concluded that, outside the Qualla Boundary reservation, there were almost no special programs for or about North Carolina Indians, and that librarians were sometimes not even aware of their Native populations (p.30). McClintock's 1984 paper presented a collection development policy and sample book lists for the North Carolina Commission of Indian Affairs library- a library which, according to Commission staffers, has failed to materialize. Neither of these papers dealt with user needs or information seeking behavior.

Lack of federal government money, for research grants and for programs, has undoubtedly hindered both the study and development of library services to Eastern North Carolina Native Americans. Only federally recognized tribes, for example, are eligible for LSCA Title IV grants. Low income and poor education in the relevant Native American communities has probably also contributed to this.

Libraries are rarely if ever mentioned in the discussion of the separate schools

built and maintained by the various tribes (Dial and Eliades c1975; Wilkins 1980; Gaillard 1971; Dane and Griessman 1972). Indians of North Carolina, a three volume set of North Carolina newspaper clippings from the 1910's to 1970's contains no mention of library or information services of any kind in spite of substantial coverage of education. Dial and Eliades write extensively on the Lumbee school system and Pembroke State University but never discuss libraries. Berry's ([1963]) chapter on schools for Southern "mestizos" never mentions library services. Makofsky's study of the sizable Lumbee community of Baltimore lacks references to libraries, as does Blu's 1980 monograph The Lumbee Problem. Amanullah, in his work on Baltimore Lumbees, is almost unique in his article's references: "The lack of a library is especially evident for no adult in the sample has ever gone to the library. Only two of the children have ever been to a library"(1969: 286).

Other library references are scant: Wilkin's 1980 Coharie history includes the plans of the Eastern Carolina Indian School, which did have a library; Eaker's Person County history discusses the 23-teacher Indian school whose "library consisted of one shelf of books hung in a classroom" (1981:6); Dial and Eliades mention the 1936 introduction of a full-time librarian at the Cherokee Indian Normal School of Robeson County (now Pembroke State). The most coverage of library services to any of these peoples comes from Thompson's History of the Education of the Lumbee Indians of Robeson Co., NC from 1885 to 1970. Thompson writes that "curriculum enrichment for Lumbee Indian schools was still hampered by inadequate library volumes. The growth of library volumes and library facilities for the Lumbee Indian school were achieved

slowly"(1973:69). As late as the 1960's, the student/ library volume ratio in these schools was inadequate (1973:70) and Indian leaders complained that their schools received a less than fair share of library funds (197-:70).

If one can judge anything from these writings, it appears that library services to North Carolina Native Americans other than Cherokees have historically been non-existent or at least largely unnoticeable. More recently, according to Aboutok, only 20% of North Carolina public libraries in counties with at least 1% native population reported services, programs or materials in 1974 specifically catering to Native Americans (1974: 30). Two thirds of Aboutok's respondents believed, contrary to Census figures, that they had no Native Americans in their communities. Aboutok concluded by writing that "library services to American Indians is not an area of immediate concern to most of the libraries contacted"(p. 31).

Because of the scarcity of library literature in this area, the researcher spoke to several North Carolina librarians whose facilities serve Native American communities in order to get a sense of their Native American materials and services. Spring 1991 interviews by this researcher with library staffers reveal that public and academic libraries in areas of Eastern North Carolina Native American population do not always have many materials of special interest to native peoples. The Robeson Community College Library in Lumberton, for example, reports that it has a "few" Native American books, some on historical and contemporary crafts, shelved with the general collection[3]. The Robeson

[3]Librarian Marilyn Locklear-Hunt, interview by author, March 24, 1991, Lumberton, North Carolina, Robeson County College Library.

County Public Library, also in Lumberton, does have a sizable historical Lumbee materials collection (and it reports this in the American Library Directory 1990-91). Pembroke State University, home to the state's only Native American Studies program, also reports American Indians as a subject specialty in the Directory.

There is not, however, a public library in Pembroke, the demographic and cultural heart of Robeson County's population of over 40,000 Lumbee (Dial and Eliades c1975). Similarly, there is no public library facility in Halifax County's Hollister, the center of the Haliwa-Saponi population, or in Columbus County's Bolton or Lake Waccamaw, home to most Waccamaw-Siouans. The Sampson-Clinton Public Library in Clinton has a "few" books on North Carolina Native Americans, but none on the local Coharie specifically, although such works do exist in bibliographies and UNC's North Carolina Collection[4]. The author has been informed by several respondents that library branches are planned for both Pembroke and Hollister; the respondents all expressed hope and interest in those facilities having a special emphasis on Native Americans.

This "mixed bag" of library holdings relating to the tribes that make up the bulk of North Carolina's native population pales (pardon the pun) in comparison to the library materials available to the numerically fewer Eastern Band of Cherokee. Both the Museum of the Cherokee Indian on the reservation and nearby Western Carolina University have substantial Cherokee history collections. The tiny Qualla Boundary Public Library has an impressive selection of Native American periodicals as well as separate collections of

[4]Library Director Ann Thigpen, interview by author, March 24, 1991, Clinton, North Carolina, Sampson-Clinton Public Library.

Native American materials such as records, biographies, Cherokee genealogy, and arts and crafts books. Across the street, the combined Cherokee Middle and High School library also has substantial separate collections of Native American fiction, arts and crafts, reference works, biographies, films, history and periodicals. Both libraries even have a few titles on the Lumbee.

Outside of the Qualla Boundary Cherokee Reservation, special library services to North Carolina Native Americans seems to continue to be in line with Aboutok's 1974 conclusion:

> there is an unfulfilled need for such services in many areas of the state... [due to a] generally underdeveloped state of library service in areas where Indians are concentrated and the invisibility of Indians in the community... A survey of the information needs of North Carolina Indians is necessary to guide librarians in designing special programs and services for them (pp.38-39).

Leaving libraries for the moment, we turn now to the information environment of a potential library user group: Native Americans practicing "traditional" artistic activities such as dancing and crafts: these native artists can in some ways be considered a subset of all creative and performing artists- a group of people who have special information needs, as discussed in Hamilton's article. "Library and Information Needs of Creative and Performing Artists." Hamilton writes that these artists, whose numbers are difficult to estimate, often make their living in non-arts areas, often have financial difficulties, and are especially dependent on libraries for their vast information needs (Proceedings... 197-: 119). Literary arts have always been best served by libraries; other art forms such as sculpture and music have received less attention because they require information in non-book formats that are not well integrated into library systems (p. 119). "Dance,"

especially, " is another problem area. It is an art that traditionally has lacked any satisfactory form of transmission or preservation except by word-of-mouth"(p. 120). The "vernacular or popular arts" performers are also poorly served by library systems, for "libraries have often tended to consider only the so-called "higher arts" as suitable objects for study and acquisition"(p. 120). It is clear that most Native American artists around the country fall into the categories of those artists less well served by libraries- dancers, drummers, and craftspeople, all practicing non-literary, vernacular art forms.

This researcher has been unable to locate any studies on the information characteristics of Native American artists and performers specifically. The powwow circuit, which is the primary performance area for most dancers, drummers, and singers and many artists, has been studied by anthropologists such as Ashworth (1986), Sanford (1971) and Merrill (1970). These studies, although numerous, have focused on the organization and "pan-Indian" elements of the modern powwow, not the information system involved.

Not surprisingly, no writings have been located on the information characteristics of North Carolina Native American artists and performers. Individual artists are sometimes profiled in newspaper articles, and powwows are sometimes covered by the media (usually after the fact). More substantial research seems to be lacking, although the very recent publication of the North Carolina Native American Artists Directory , discussed below, should aid such research in future.

DESCRIPTION OF THE PROJECT

The research projected consisted of 35 interviews with North Carolina Native Americans, age 18 or over, involved in traditional Native American artistic activities such as dancing at powwows and crafts. As stated previously, all North Carolina tribes except the Eastern Cherokee were included in the study population. An Indian of Person County, however, was not interviewed because no artist or performer from this group could be identified. Respondents were asked a series of questions relating to their Native American activity and their information environment.

The author initially relied on personal contacts to line up interviews, but later received a copy of the newly published North Carolina Native American Artists Directory. This volume, published by the United Tribes of North Carolina and the National Endowment for the Arts, is virtually the only listing of Native American artists and performers in North Carolina. Other respondents were contacted through this directory.

The directory consists of 322 entries, which list name, address, phone numbers, tribe, and specialties (for example: traditional beadwork, men's fancy dancer, handmade quilts). Five of the entries are corporate rather than personal (for example: Blue Earth Singers and Dancers). 127 of the artists listed are Eastern Cherokee; 188 are affiliated with other North Carolina Tribes, the majority of which (89) are Lumbee/Cheraw.

To this population of 188 can be added individual artists included in corporate

entries, young performers who have turned 18 since the data was gathered, and those persons who have just recently become involved with a Native American activity. Some of these persons omitted from the directory were interviewed for this project. One might argue that Eastern Cherokee artists are more thoroughly documented and other North Carolina Native American artists underrepresented in the Directory, the primary reason being that most Eastern Cherokee artists sell their wares through two tribal cooperatives- the Qualla Arts and Crafts Cooperative and the Cherokees- while other tribes in the state lack arts distribution centers. As a result, many "independent" artists and performers are probably left out of the Directory. Still, the author estimates the adult non-Cherokee North Carolina Native American artist and performer population to be a maximum of 300 persons.

Using this Directory and personal contacts, the author conducted 35 interviews. Many of the interviews were conducted at the annual powwow held at the University of North Carolina in March 1991. No one approached by the author who met the study's criteria (traditional artist or performer, over 18, affiliated with a North Carolina tribe other than the Eastern Cherokee) declined to be interviewed. The section which follows describes the hypotheses and predictions underlying this research.

HYPOTHESES AND PREDICTIONS

Question 1: What is the information-seeking behavior of North Carolina Native American traditional performers and artists?

Question 2: What is the role of the library system in the information environment of North Carolina Native American artists and performers?

Question 3: What is the overall information environment of North Carolina Native American traditional artist and performers?

Because respondents are involved in a wide variety of artistic activities, their information-seeking behavior- that is, where and how they acquire needed information- is also expected to vary somewhat with the activity. All respondents, however, are expected to need information about becoming involved in and learning about an activity, whether it be women's traditional dancing or featherwork, and they need information on where and when and how to practice their activity- where the powwows are, where to get materials, how to enter in a dance competition. Artists and performers are also expected to constantly seek new information and ideas to fuel their creativity: a more intricate

dance step, a different tanning technique, a new design for a beadwork belt, another craft shop that will display their pieces. Interview questions designed to reveal this information-seeking behavior focus on how the subject became involved in his/her activity and how and where the subject continues to gather needed information.

Interview questions addressing the topic of the library's role focus on the subject's present and past use of school, academic and public libraries. Subjects were asked about their use of libraries to locate information about their activity, or more broadly, information about modern Native American affairs- what they found, what they did not find, and why.

It is hypothesized that, based on the lack of library literature in this area and the small amount of library services to North Carolina Native Americans, library use is relatively unimportant to the information needs of the subjects. In the extreme case, the world of Native American dancing, crafts and powwows in North Carolina may lie almost totally outside the world of libraries.

Finally, it is hypothesized that the information environment of the subjects is primarily oral and informal,[5] with other artists and performers being the primary source of information. Formal information settings, such as classes, are expected to play a very small part in the information-seeking behavior of the respondents. It is predicted that the subjects seek information from other Native American artists before they turn to any printed materials. Because this population is so small, subjects interviewed probably seek

[5]Townley 1978 writes that the information world of all native Americans has traditionally been oral.

out information from each other!

INTRODUCTION OF THE POPULATION: NATIVE AMERICANS OF EASTERN AND CENTRAL NORTH CAROLINA

Because both the Native Americans of Eastern North Carolina and their powwows are probably little known to most readers, a short introduction to both seems in order.

Native Americans of Eastern and Central North Carolina

As mentioned previously, lack of "publicity" about these groups is complicated by the fact that they all have uncertain origins and have undergone considerable racial mixing (Berry [1963]; Eaker 1981; "Lumbee petition demands federal recognition of tribal status" 1980). This ethnic uncertainty is echoed again and again in writings about the tribes:"Nobody knows anything about the Croatans" (McKay 1934)-a Lumbee history article; "Nobody knows for sure who they are or whence they came" writes Berry of the Lumbee ([1963]:155); "No one knows their identity" states Eaker of the Indians of Person County (1981:5); Wilkins reports on the less than definite history of the Coharie (1980); newspaper articles over time rarely fail to discuss the "mysterious" origins of all North Carolina Native Americans except the Cherokee (Indians of North Carolina [1976]).

Almost all of the Eastern North Carolina tribes claim at least partial descendance from the survivors of Sir Walter Raleigh's Lost Colony, pointing to such "evidence" as early (17th c.) loss of Native American language and customs, Elizabethan speech

patterns, and last names similar to those of the colonists (Spearman 1969; Wilkins 1980; Berry [1963]; Blu 1980; Dial and Eliades c1975; Eaker 1981). There is no consensus, however, that the Lumbee, Coharie, Waccamaw-Siouan and other groups are indeed related to the survivors of this "mysterious" English colony which disappeared from Roanoke Island between 1587 and 1590 (Spearman 1969; Blu 1980).

Most historians do agree that these groups are descended from a mixture of white, black and the various Indians of the area at the time of English colonization, such as the Cape Hatteras, Tuscarora, and Cheraw. Because of the disappearance of all Eastern North Carolina languages except for a few place names, such as Roanoke and Saxapahaw, scholars are not able to assign tribes to language groups, for example, Algonquian, Siouan, Muskogean,or Iroquoian. In fact, several of these groups have modern "artificial" names, such as the Indians of Person County, the Coharie and Lumbee- both named after rivers running through their lands, and the Haliwa-Saponi, partly named after their two home counties- Halifax and Warren.

Eastern North Carolina Native Americans lack more than information about their origins and languages. Their early contact with European settlers also wiped out many of their customs and their political and religious systems (Dial and Eliades c1975). This coupled with their mixed racial background has resulted in their being denied "true" status as American Indians throughout most of North Carolina history (Berry [1963]). Until roughly the 1960's, Native Americans were treated legally and socially as second-rate citizens- sitting in the back of the bus and the movie house balcony, with separate and very poor schools, denied entrance to higher education, and often prevented from voting

(Dial and Eliades c1975).

Because of their ongoing struggle for social, economic and political equality, Native Americans of Eastern North Carolina share a common pride in their achievements, their tenaciousness, and their homelands (Blu 1980, Makofsky 1971, Dial and Eliades c1975). Lumbees, especially, see themselves as fighters- their greatest hero is Henry Berry Lowry, a "Robin Hood" guerilla fighter who terrorized the whites of Reconstruction-era Robeson County (Dial and Eliades c1975), and they still bask in the national attention they received upon routing the Ku Klux Klan near Maxton, NC in 1958 (Lumbee Petition..., 1980)

These Native Americans' deep love of their homelands is evidenced by their emphasis on land ownership, which has allowed the Lumbees, especially, to develop a small middle class unknown to many tribes (Gaillard 1971: 18).

In addition to pride in land ownership, Eastern North Carolina Native Americans, especially Lumbees, also take enormous pride in local education (Dial and Eliades c1975). Dial a Lumbee historian and state senator, calls it a "vital force in the history of the Lumbee" (c1975: 117). Wilkins (1980) and Eaker both write of the rural schools built and financed by the Coharies and Sampson County Indians which, although extremely poor, were a cause of great Native American community pride. However, throughout North Carolina history, "relatively little attention has been given to Indians" in all social service areas including education (Blu 1980: 4). As a result, Galliard writes of the great "pride the Indians take in their schools because they built them themselves" (1971: 22). Pembroke State University, which began in 1887 as an locally- built and financed

elementary school, is the shining star in Native American educational system of the area.

Today, the majority of the Native Americans of Eastern and Central North Carolina remain concentrated in their ancestral lands, attending schools with significant native enrollments. They live in the Eastern Piedmont and Coastal Plains areas of the state: The Indians of Person County in the North-Central county of the same name, the Haliwa-Saponi nearby in adjoining Halifax and Warren counties, centered around the community of Hollister, and the Coharie in Sampson and Harnett counties. The Lumbee live in Robeson, Scotland and Hoke counties, with Robeson's Pembroke as their social and educational heart, the Waccamaw-Siouan in southeastern Bladen and Columbus counties, focusing on the communities of Buckhead and Bolton, and the North Carolina Tuscarora in the same area as the Lumbee. The Meherrin are found in northeastern Hertford County, and the Eno-Occaneechi in central Alamance and Orange counties. There are also sizable Native populations (and organizations) in the cities of Fayetteville, Raleigh, Greensboro, and Charlotte.

Most of the counties in which these Native Americans live are still predominantly agricultural, and the Native Americans, often engaged in agriculture, tend to live in these counties' rural areas. Unfortunately, these rural counties often lag behind other parts of the state in economic and educational measures. For instance, according to 1980 US Census figures, Halifax was the NC county with the highest percentage of families (25%) below the poverty level, followed by Warren (24.9%), with Robeson County coming in 7th (out of 100). Only 44.3% of males over 25 in Columbus Co. had high school diplomas, 46.9% in Hoke, and 43.1% in Robeson.

The statistics for Native Americans in these counties are even lower. In Warren County, only 13% of all Native Americans over 25 had completed high school, in Columbus 37.7%, in Sampson, 36.7%, and in Robeson, 34.7%. In Robeson County, 25.8% of Native American families lived below the poverty level, compared to 9.8% of the whites. For Hoke, the Native American figure was 30.2%, and for Columbus, 40.1%.

For the state as a whole, 38% of Native American males over 25 (this includes Cherokees) had completed high school, compared to 58% of whites and 43.7% of blacks. Twenty-five percent of all NC Native American families lived below the poverty level. (All figures from 1980 Census of Population Vol 1: North Carolina Part 35. Chapter C: General Social and Economic Characteristics).

Native Americans of Eastern and Central North Carolina are neither rich nor well-educated. Their poverty, lack of education, and mixed racial origins have long relegated them to an interior social position in North Carolina society. In spite, or perhaps because, of these hardships, these Native Americans have retained a strong sense of community. Weekend powwows, where artists and performers play a central role, and key to the maintenance of this community.

North Carolina Powwows

The powwows held in North Carolina by various Native American groups provide opportunities for Native Americans to perform, visit with friends and relatives, be entertained, buy and sell crafts, catch up on the latest gossip and basically come together as a community. A powwow is a family reunion, dance competition, arts and crafts fair,

political event, and religious service all rolled into one. Sanford writes of the modern powwow as the focus of "Pan-Indianism...a feeling of American Indian nationality" which encourages all Native Americans to look to and learn from each other for identity purposes. Powwows are not only social events, but opportunities for performers and artist to exchange and share information about their activities and about Native American matters in general. Powwows, therefore, are a prime information source for many North Carolina Native Americans.

The North Carolina powwow seasons lasts roughly from March to October, with some powwows lasting only a Saturday afternoon and others an entire weekend. Powwows are hosted by tribal organizations (the Haliwa-Saponi Powwow in Hollister in April, for example), urban organizations (the Raleigh Powwow at the State Fairgrounds, also in April), and colleges (the UNC Carolina Indian Circle Powwow in March). Powwow may be held indoors (the Cumberland County Powwow in Fayetteville's Memorial Arena) or out (the August Eno-Occaneechi Powwow held in a field near Mebane). Powwow organizers invite drum groups and dancers (both individuals and groups) and arts and crafts "traders" to participate. Powwows usually, if not always, have a Master of Ceremonies, a head male dancer, and a head female dancer. Larger powwows have craft demonstrations and dance and drum competitions, with dance participants divided by age, gender, and type of dance ("traditional" or "fancy"). Upcoming powwows and other Native American events are often advertised, sometimes exclusively, at powwows. There is an elaborate, but unwritten code of etiquette governing the behavior of powwow participants and spectators.

Few, if any, Eastern North Carolina Native Americans make their living from organizing or participating in these powwows. However, as we shall see, for the respondents interviewed, powwows and other Native American activities are a very important part of their lives. Powwows allow these artists and performers to show off their work, learn from other practitioners, and generally keep in touch with the area Native American community.

As discussed earlier, the Native American artists and performers attending these powwows have special information characteristics- such as learning their crafts and "getting on" the powwow circuit- that have gone largely unaddressed in the library literature. Theirs is an information world that, especially in North Carolina, is relatively unknown to libraries. The interview findings that follow are an attempt to explore this information world.

FINDINGS

Demographics

As discussed earlier, 35 complete interviews were conducted (Interview questions in Appendix A). All respondents were 18 or over, identified themselves with a North Carolina tribe other than the Eastern Cherokee, lived in North Carolina (almost all in "Indian communities"), and participated in at least one "traditional" activity. As shown in Table 1, 18 females and 17 males were interviewed, with age ranges as follows:

Table 1: Ages

Age ranges	Number of respondents	% of total responses
18-20	8	23%
21-30	11	31%
31-40	7	20%
41-60	7	20%
61+	2	6%

As shown in Table 2, the respondents represented several Eastern and Central North Carolina tribes, including the Lumbee, Haliwa-Saponi and Coharie.

Table 2: Tribal Affiliation

Tribes	# of respondents	% of total
Tuscarora	1	(3%)
Meherrin	2	(5%)
Eno-Occaneechi	3	(9%)
Coharie	4	(11%)
Haliwa-Saponi	5	(14%)
Lumbee/Cheraw	18	(49%)
Haliwa-Saponi & Tuscarora	1	(3%)
Lumbee & Lakota (Sioux)	1	(3%)

Ninety-one percent of the respondents had a high school diploma/GED (32 of 35), and one was still in high school. Eleven of the respondents (31%) were full-time high school or college students at the time they were interviewed, and two were taking some night classes. Twenty-two of the respondents (63%) were not students although several were just taking a semester off for financial or other reasons. Seven of the students were enrolled in college (n=35), three in graduate school, and one in high school. Of the non-students, both those who had finished their education and those who were taking time off from it, 11 (50% of non-student total of 22) had some college but no degree, 4 had bachelor's degrees, 4 had high school diplomas, 3 had associate degrees or vocational certificates, and 2 had less than high school education.

The non-students, therefore, had a wide range of educational levels as well as a variety of occupations, including homemaker, teacher, tribal administrator, lab technician, farmer, full-time artist, and policeman. The great majority did not make their living from their Native American activities.

Activities

In the hypotheses and predictions section of this paper, the researcher speculated that the information needs and information-seeking behaviors of the respondents might vary somewhat with their different artistic activities. As indicated in Table 3, the respondents participated in a wide range of Native American activities, each one of which might require a different set of information characteristics. A female fancy dancer, for instance, needs to know how to enter into powwow dance competitions, while a potter needs information about suitable raw materials and where, and for how much, to sell his wares.

Table 3: Activities of respondents

women's traditional dancer	women's fancy dancer
men's traditional dancer	hoop dancer (both sexes)
grass dancer (male)	drummer (males only)
singer	flutist
storyteller	trader
tanner	trapper
basket-maker	potter
beadworker	stonecarver
woodcarver	shawl maker
quilter	ribbon-shirt maker
dollmaker	jeweler
silversmith	arrow maker
flint knapper	visual artist
dance regalia maker	powwow master of ceremonies

Three respondents participated in almost every activity listed; less than a third of the respondents practiced only one of these art forms. All of the dancers constructed at least part of their dance regalia; many believe that a dancer, at least a competing one,

should personally make all of their regalia by hand. Several respondents mentioned waiting a year or more to compete in powwow dance competitions while their regalia was being made.

There appeared to be amazing diversity and talent among the respondents; several boasted that they would "try anything" in regards to Native American crafts; still others mentioned that they were currently learning/planning to learn still other crafts ranging from totem pole carving to porcupine quill work.

Learning and information-seeking behaviors

As with any skill, all of the respondent's activities required specific kinds of information, most of which they acquired as children from other practitioners. Most respondents began their activities at a relatively early age. Five reported that they had begun under the age of 5, 11 were aged 6-10 (31%), 9 were aged 11-15 (26%), 5 were 16-20, and 5 were 21-30 (for multiple responses- different ages for beadwork and pottery, for example- the youngest age is reported). Several stated that, because of family influences, they felt that they had done it "all my life".

Nine respondents (26%) reported that they learned their activities from relatives, 8 from friends and neighbors, and 4 from an combination of relatives and non-relatives. Seven said they learned in informal after-school classes conducted by tribal organizations- "Powwow practice" at the Haliwa-Saponi community center in Hollister, for example, or classes run by the Lumbee River Development Association in Robeson County. Dancers and drummers who learned in this fashion often competed in teams- such as Fayetteville's

Soaring Falcons and Pembroke's Tuscarora Kau-ta-noh Society Social Dancers.

Two respondents said that they first acquired information about their activities in a formal classroom setting, such as a community college woodcarving class, two were self-taught with craft books, and three said they were simply self-taught- that they "just did it". One women's traditional-style dancer said that she felt "like she always knew how to dance"; that her talent was "something inborn, in my soul" which precluded the need to practice. Other respondents stressed the importance of watching dancers, drummers, and craftspeople at powwows. Several respondents mentioned spiritual guidance- getting one's inspiration from the Creator, or finding one's spirit and style through prayers to the Creator. Of course, to many Native Americans, practice of these art forms are in themselves prayers to the Creator.

Many respondents said that they had "just grown up" with the activities in their families; others mentioned "fooling" around with an activity, such as drumming, when young, and then picking it up again seriously when grown. Several respondents reported a combination of learning methods- learning dancing from community classes and beadwork from a grandmother, for example- especially if they participated in several different activities. Overall, most respondents first acquired information about their activities through informal, personal instruction. The passing down of oral traditional from older practitioners played a much larger role than books or formal classroom instruction.

Classroom experiences and information-seeking behaviors

Eighteen respondents (52%) reported that they received little or no information about Native Americans in elementary, junior, or senior high school, although most of them attended primarily Native American schools. Twelve (34%) said they learned a little about Native American history and culture, and 5 (14%) recalled that they did learn about their arts activity in the classroom. Nevertheless, few had any "hands-on" experience- these classes were mainly a smattering of demonstrations, storytellers, etc.

Learning about Native American art forms and Native American issues appeared to be very much a function of time and place of education. Young respondents (under 30) who attended school in Native American communities were exposed to classes and lectures made possible through funds from Titles IV and V of the Indian Education Act.

Many respondents, especially people over 30, spoke indignantly about the lack of Native American topics in their education: we "learned about Indians in the historical sense only", "we got nothing but Thanksgiving". Several stressed the fact that they learned nothing but history; more than one respondent mentioned especially inadequate treatment of Native Americans in North Carolina history classes. One young respondent from Pembroke remembered that a hoop dancer from Cherokee had been brought in to perform for one of his classes, but, ironically, a local Lumbee or Tuscarora artist was never brought in.

Several younger respondents said that they had no instruction in their activities in elementary school, but by the time they got to junior high, they were in organizations- dance teams or drum groups- that performed for classes and assemblies. Others were Tribal Princesses that spoke to classes and still others simply did a lot of "show-and-tell".

A few of the older respondents share information with others in more formal ways- as county Title V Indian Education coordinators, tribal administrators, visiting artists, or frequent speakers to classes.

Few of the respondents reported using their school libraries to obtain information about Native American arts or affairs. Twenty (71%) said "never", and four said they had used the school library only to read about Native American history. One Lumbee respondent, for example, remembered using his school library to write his 9th grade term paper on Henry Berry Lowry. Five respondents had used their school library to read about Native American arts; two praised their school's library resources. Another, however, said that "the only Native American history there focused on controversy or was derogatory". Several older people remembered no library in their schools; a few others of various ages said that there was "nothing" Native American in their school libraries.

Of the 28 respondents who were pursuing/ had pursued higher education, 16 (57%) reported that they never received any information about Native Americans in the college classroom. Several pointed out that "no Indian classes" were offered at their institutions. Seven respondents learned a little history, and five actually learned about their activity in college classes. Of these, 2 were/are Native American Studies majors, 1 attended a school run by the Bureau of Indian Affairs, and 1 attended a tribal community college out west.

Eighteen respondents (64% of 28) reported never using the college library to obtain Native American information. Five used the college library for Native American history or current events, and 5 used it for information on their activity. Only those who

had attended "Indian" colleges (including formerly all-Lumbee Pembroke State University) mentioned their Native American library resources as adequate. Several others stressed the difficulty of finding information on their own tribe, or on area Native Americans in general- one Lumbee dancer complained that she could easily use her NC college library to write a paper about the Sioux, but not about the Lumbee.

For the most part, the respondents had received very little information about their activities in the school classroom or the school library. Public library results, discussed below, were similar.

Public Library Use

One of the main functions of a public library is to provide wanted information to people in the community; these respondents, however, rarely obtained information about their activities at their public libraries. Six respondents reported that they never used their public library, nine (25%) said "rarely", 13 (25%) said "occasionally" or "sometimes", and seven (20%) said "often". At least 3 respondents said that their public libraries was too far away to be used often. Twenty-two (63%) reported never finding Native American information there. Only 5 (14%) respondents had ever obtained information about their Native American activities at their public library. Several respondents from public library-less Pembroke used the Pembroke State University library instead; three specifically mentioned using it for Native American information (Because of its Native American heritage and its Native American Studies Department, Pembroke State has a sizable collection of Native American library resources). One respondent, for example, who had

participated in "Tribal Princess" pageants, mentioned using the Pembroke State library in order to prepare for the interview section of the competitions.

For those respondents who looked and did not find relevant information at their public libraries, the majority (19) said it was because they didn't look for it, or didn't think there was any material there: I "don't think there are any books on drumming" said one; "I never thought about it [information] being there". Several mentioned not needing library resources about their activity- that "I would go get the information if I needed it, but I don't". Others mentioned having their own books and periodical subscriptions, or that they would much rather get "1st hand information". Four respondents said that they were sure there was no relevant information at their local library.

A number of respondents expressed distrust of libraries and their resources. Several Robeson County residents said their library in Lumberton had inadequate Native American information because "Lumberton is a white town"; "They just order a few Native American books for appeasement". More than one mentioned difficulty in finding Native American materials listed in the catalog; another believed that there was " not much there because to get rid of a nation is to disrecognize it", and, in short, "they don't really care about Native Americans at Lumberton library".

Some respondents seemed wary of library materials about Native Americans: "I haven't found a book yet", said one avid young artist and library user, "that was really true unless it was written by Native Americans". Another multi-talented artist in her 30's said that "most stuff in Indian books is speculative"; several mentioned the need to back up all reading with oral information from other Native Americans. More than one

respondent, moreover, expressed the idea that some Native American information, especially on spiritual topics, can not and should not be put into written form, or at least not in written form for public consumption.

Respondents from Hollister and Pembroke pointed out the fact that library branches were being planned for their communities, and hoped that they would contain Native American materials. One Pembroke resident, however, was not optimistic about this because the reading room was going to be located in a white-owned building and "controlled by whites". As a whole, these respondents are less that avid public library users.

Information Sources

Although respondents seemed to get much more information from informal oral communication than from library materials or classroom instruction, they did receive some information through more formal channels. However, when asked about useful written information sources pertaining to their activity, or more broadly to Native American affairs, six respondents mentioned nothing from which they obtained information. Only a few respondents mentioned Native American materials that they had borrowed from a library- among then, various carving books, the Golden Book of Indian Crafts and Lore, and Indians of North Carolina. One respondent said her mother had once gotten her some books on dancing through interlibrary loan, possible from Cherokee's Qualla Boundary Public Library. No respondent mentioned any non-print materials, such as videotapes or records. Several respondents, including a drummer and a women's fancy dancer, said that

they did not think there were any books available that gave information about their activities.

The most common source of activity-specific written information, mentioned by 11 people, was flyers distributed at powwows (See Appendix B and C for examples). Many respondents mentioned these flyers, which provide valuable information on the where, when, and how of particular powwows, as their only source of written information. Seven respondents mentioned the Tip of the Feather newsletter of powwow schedules (see Appendix D), and 6 mentioned the booklet of powwow listings distributed at the annual NC Indian Unity Conference.

Other respondents mentioned receiving most of their activity information personal subscriptions to other Native American newsletters, and such periodicals as Akwesasne Notes, Carolina Circle News, Trapper and Predator Caller, Native Peoples, First Nation, and Turtle Quarterly. Two respondents pointed out that the best information about their activities came from "Indian Country out west", in publications such as New Mexico's Indian Trader, Wisconsin's Indian News Journal, and Southwest Art. Several mentioned that they borrowed Native American arts books from friends, or ordered them from catalogs such as Eagle Wing Press.

As for Native American information on radio or television, 15 (43%) said "never": "I never see Native Americans on television". Eighteen (51%) said "rarely": "TV rarely has stuff and is usually after the event"; "Native American coverage is almost always after the fact and/or negative"; "Powwow information there is primarily for spectators, not participants"; they cover "only negative stuff- shootings and cuttings". Three respondents

said they got information only from PBS documentaries or craft shows; they felt that these PBS broadcasts were the only information about their activities available from TV or radio. Only one respondent felt that there were quite a few things about Native Americans on radio and television. One man pointed out that "Native Americans don't always want coverage- the powwow will go on whether publicized to the outside or not".

Overall, The vast majority of respondents (28, or 80%), however, felt that most of their knowledge about Native American activities came in oral rather than written form. No respondent had received most of his or her information from written materials; five mentioned a combination of oral and written sources: receiving information from Native American periodicals and from family members, for example. Several respondents mentioned that written materials such as crafts books were "good for beginners" and for design ideas, but were not very useful for accomplished artists and performers.

Most respondents said that they learned and received information about their Native American activities "from their family", from "hanging out with other Native Americans", from other practitioners, and from "friends and their trade secrets". Two respondents mentioned the generic "moccasin telegraph"- the Native American information network- which kept them in touch. A jewelry maker and trader pointed out that "you learn about events from events". In terms of receiving information about a Native American activity, "talking is easier than reading", said one dancer, "trial and error is the best way". Another respondent "ain't got nothing from reading", and said that one can't rely on the media. Two respondents claimed that their main information source was personal- "from the depths of me"; "I just started messing with it and found that I had an

act for it- a natural ability".

Similarly, 19 respondents (54%) specifically said that their very best source of information was other practitioners of their activity, especially at powwows. Thirteen others mentioned other tribespeople and family members, whether or not practitioners, and belonging to associations devoted to Native American concerns and/or to the practice of a certain activity. Only three respondents mentioned written sources as their best source of information. One respondent said that he would always "go straight to the source rather than a book." Others said it was best to seek out other practitioners "who you admire, whose work you admire", that "word of mouth was best source, powwow flyers 2nd". Three respondents who were very active in Native American organizations stated that they had such "nationwide Native American contacts that they didn't need written sources" about their activities. No matter their level of involvement in Native American activities, these respondents overwhelmingly relied on other people- not books or television- for needed information about their activities.

ANALYSIS

The findings described above suggest a number of conclusions about the information world of Native American traditional artists and performers. One is that their information needs and information- seeking behavior of this group are fairly uniform. Although the respondents were of a variety of ages, tribal affiliation, and talents, they also had much in common: residence in less than one half of one state, many of them in the same communities, membership in related, non-federally recognized tribes, and shared interest in Native American arts, many with a great interest (even influence) in contemporary Native American affairs. These respondents perform and trade in roughly the same information contexts- at the same area powwows each year; if you put these 35 people together in a room, most of them would know each other, and many would be at least distantly related. Perhaps as a result of all these commonalities, their information needs and sources are surprisingly similar.

Striking, too, is the relatively high level of education of the respondents as compared to census figures- this may be due to biases in the researcher's personal contacts, or education may correlate positively with involvement in North Carolina Native American activities. Native Americans who are more highly educated may find it easier to obtain the information to master a artistic activity. Also noticeable is the large amount of respondents who have some college education but no degree- is this related to the

nationwide very high Native American college drop-out rate? This would not seem to relate to the respondent's artistic activities, however.

The researcher's first question: "What is the information-seeking behavior of North Carolina Native Americans involved in traditional activities?" seems to be answered fairly homogeneously. Respondents do need information to get involved in a Native American activity, and they obtain this information primarily through personal contacts. As stated previously, they need information as to where and when to practice their activity or sell their wares, which they also get from personal contacts and from flyers at powwows advertising other powwows. These personal contacts also provide new information for respondents- and are often informative enough to make use of written materials unnecessary. To paraphrase two of the respondents, the "moccasin telegraph" and the "message on the wind" often are enough to satisfy a Native American artist's information needs.

The information-seeking behavior of the respondents, however, does not seem to vary as much as the researcher expected, and actually seems remarkable similar, regardless of age, education, tribe or activity. Perhaps the small size of this artistic community and the multiple talents of many of the respondents has created communalities of information seeking. As hypothesized, the information-seeking behavior of North Carolina traditional artists and performers is primarily geared towards other practitioners, with other artists and performers being the primary source of information.

The answer to the researcher's second question: "What is the role of the library system in the information environment of North Carolina Native American artists and

performers?" is "insignificant". Library use plays a very small part in the information-seeking methods of most respondents. Many of these artists feel that libraries simply do not have the information they want on Native American activities- several respondents recalled that they had looked for Native American crafts or dancing books in the library as a child but did not find any. Learning about one's tribal history and identity seems an important component in the respondent's participation in Native American activities, but libraries, especially public and school libraries, seem to be failing to provide such "background" information. One wonders if these negative early library experiences have affected these respondent's overall attitude's towards libraries.

As hypothesized, library use is relatively unimportant to the artistic information environment of the subjects, and what is more, it does not seem to be terribly missed. The world of Native American dancing, drumming, crafts and powwows in Eastern and Central North Carolina lies significantly outside of the world of libraries. The information world of the respondents not only resides beyond the doors of libraries, but also primarily lies outside the world of the printed word. The answer to the researcher's third question- What is the overall information environment of North Carolina Native American traditional artists and performers?- is that it is primarily oral and informal.

CONCLUSIONS

As mentioned at the beginning of the paper, librarians study the information needs and information-seeking behaviors of their constituents in order to better serve those constituents. Since special populations of constituents have shared and special information characteristics, it is necessary for librarians to discover those characteristics in order to meet information needs. Native Americans of Central and Eastern North Carolina who are traditional artists and performers are one of these special populations. They need information about artistic activities which are an important part of their lives and an important part of American's cultural heritage.

As we have seen, however, library literature has featured little treatment of the information needs or information-seeking behaviors of Native Americans, and no discussion of Native American artists or the needs of the tribes of Eastern and Central North Carolina. The media-both popular and scholarly-has largely overlooked the over 60 thousand non-Cherokee Indians of North Carolina. Area libraries seem to have given little thought to the special needs of the Native Americans in their communities.

Native American artists and performers, however, do have information needs-both specifically as artists and more generally as Native Americans-even though these needs go largely ignored and unmet by the library system. These artist and performers have

information-seeking behaviors which cause them to obtain needed information, in primarily oral form, from fellow practitioners. As a result, says one respondent, "Native Americans keep on communicating as they always have-nothing has really changed. "If these respondents do indeed seek out information in ways similar to their ancestors, we do not know if it is more that they have been ignored by libraries, or if libraries are being ignored by them!

Personal contacts and oral traditions provide enough information to nurture a group of native artists and performers that are closely-knit and multi-talented. Dancers, drummers and woodcarvers learn their special skills in ways very similar to their ancient ancestors, largely independent of libraries (contrary to Hamilton's study of artists), classes or even books. Although many of the respondents expressed disappointment in a general lack of library materials relating to their artistic activities, they nevertheless seem to function well without those materials.

It is hoped that this research and literature review is a step towards better understanding the information characteristics of some of the Native Americans of Eastern and Central North Carolina. Perhaps some of the information-seeking behaviors of t he traditional artists and performers interviewed can also be applied to area Native Americans who are not traditional artists and performers. Knowledge of the information environment of this growing group will hopefully be used to design and implement better public and library services to this group. Because the world of the library and the information world of many Native Americans seems to be so separate, however, this will not be an easy task.

Many questions in this area remain to be answered by other library researchers: Do these traditional artists and performers want to be served by libraries? Do they need to be? As mentioned previously, not only did some respondents mistrust library (or any written materials) about Native Americans, a few of them believed that some information about their activities should not be available in written form. Also, what is the library system's responsibility towards fairly small minority groups-can and should the library fulfill every information need?

Do Native American artists and performers in other areas of the country-Comanche dancers in Oklahoma or Ojibwa basketmakers in Wisconsin, for example-have the same information needs and behaviors? Is the information-seeking behavior of these Native American traditional artists and performers more a function of being a Native American, or of being a folk artist? What about the Native American population in general? What about other types of artist? Do other folk artists have the same information-seeking behaviors?

Is the lack of this information in publicly-available written form hurting, or protecting, the practitioners? Are non-native, non-practitioners worse off because they do not have library book in which to read about these activities? On a more basic level, is there anything wrong, at least in the field of Native American arts, with the idea that, in the words of one young Tuscarora dancer, "People are always better than books?"

On a more local level, what do these results mean for the libraries serving the Native American communities of which these artists and performers are a part? First, the results mean that a group of their constituents with special information needs, are not

being served by the library system. Second, the results seem to indicate that any area of interest (Native American arts, and more broadly, contemporary Native American affairs) to local citizens is not being adequately covered in library collections or services. We should not assume, moreover, that only these performers and artists studied are interested in these materials- there are surely present and future Native Americans and non-Native Americans alike who would like to learn about this activities.

Meeting these previously needs, even on an inadequate budget, may not be as difficult or as expensive as some might believe. Perhaps the most important thing that area librarians can do is to develop more sensitivity and awareness of their local Native American populations. Public school, and academic libraries alike could develop links with local Indian Education Coordinators and with local Native American organizations- the Cumberland County Public Library with the Cumberland County Association for Indian People, the Hertford County Public Library with the officers of the Meherrin Tribe, etc. These organizations, along with state-wide groups such as the North Carolina Consortium on Indian Education and the Commission of Indian Affairs, can provide publicity, feedback, and even some materials (such as the Artistic Directory used for this project). Local Native Americans groups might even be willing to donate relevant materials to the libraries.

Another thing which some libraries should begin to do is to incorporate Native Americans into their cultural programs and displays. These artists and performers are a

fascinating, unique cultural resource made all the more special because they are a living part of the library's own community. One respondent has already put up displays for his public library in Hillsborough, other Native American college students have set up display cases in various libraries at UNC-Chapel Hill. Since quite a number of these respondents have performed or spoken to classes and clubs, there is not reason that they, or others like them, would not willingly do the same for libraries (for free). All librarians have to do is ask. The is no reason for an Native American to say that his or her public library "doesn't really care about Native Americans."

Bibliography

Aboutok, Noreen Lelah. "Public library services to American Indians: a survey of North Carolina libraries." Master's paper, University of North Carolina, 1974.

Amanullah, Mohammod. "Lumbee Indians: patterns of adjustment" pp. 220-291 in U.S. Congress. Subcommittee on Economy in Government of the Joint Economic Committee. Toward Economic Development for Native American Communities Vol. 1. Washington: Government Printing Office, 1969.

Ashworth, Kenneth A. "The Contemporary Oklahoma Pow-Wow" Ph.D diss., University of Oklahoma, 1986.

Beale, Calvin L. "An Overview of the phenomenon of mixed racial isolates in the United States." American Anthropologist n.s. 74(June 1972): 704-709.

Berry, Brewton. Almost White. New York: McMillan, c1963.

Berry, Brewton. "The Myth of the vanishing Indian." Phylon 21(Spring 1960): 51-57.

Blu, Karen J. The Lumbee Problem: the making of an American Indian people. New York: Cambridge University Press, 1980.

Chatman, Elfreda A. "The Information world of low-skilled workers (janitorial workers at a large university in the south)." Library and Information Science Research 9(October 1987): 265-83.

Clifton, James A., ed. Being and becoming Indian: biographical studies of North American frontiers. Chicago: Dorsey Press, 1989.

Commanda, Earl. "Indian library and information services." Ontario Library Review 62(December 1978): 260-262.

Dane, J. K. and Griessman, B. Eugene. "The Collective identity of marginal peoples: the North Carolina experience" American Anthropologist n.s. 74(June 1972): 695-704.

Deloria, Vine Jr. Custer died for your sins: an Indian manifesto. New York: Avon, 1969.

Dervin, Brenda. "Useful theory for librarianship: communication, not information." Drexel Library Quarterly 13(March 1977): 16-32.

Dial, Adolph L. and Eliades, David K. The Only land I know: a history of the Lumbee Indians. San Francisco: Indian Historian Press, c1975.

Dial, Adolph and David K. Eliades. "The Lumbee Indians of North Carolina and Pembroke State University." Indian Historian 4(Winter 1971): 20-24.

Dunlap, A. R. and C. A. Weslayer. "Trends in the naming of tri-racial mixed-blood groups in the eastern United States." American Speech 22(April 1947): 81-87.

Durrance, Joan C. "Information needs: old song, new tune (excerpt from Rethinking the library in the information age, v.2. U.S. Dept. of Education. Office of Library Programs, 1988)." School Library Media Quarterly 17(Spring 1989): 126-130.

Eaker, Madeline Hall, ed. The Heritage of Person County 1981 [v. 1] Winston-Salem, NC: Person County Historical Society in cooperation with Hunter Publishing, 1981.

Fowler, Dave. "Rural information needs." Rural Libraries 9(Fall 1989): 1-20.

Gaillard, Frye. "Desegregation denies justice to Lumbee Indians." Indian Historian 4(May 1974): 17-22.

Griessman, B. Eugene, sub-ed. "The American Isolates." American Anthropologist n.s. 74(May 1974): 695.

Harris, Roma M. "The information needs of battered women." RQ 28(Fall 1988): 62-9.

Heinzl, Toni. "Tribes battle for recognition is talk at annual Eno-Occaneechi powwow." Chapel Hill Herald August 11, 1990, p.1.

Hertzberg, Hazel W. The Search for an American Indian identity: modern pan-Indian movements Syracuse, NY: Syracuse University Press, 1971.

Heyser, Richard G. and Lotsee Smith. "Public Library Service to Native Americans in Canada and the Continental United States." Library Trends 29(Fall 1980): 353-368.

Hollaran, Susan. "Rural public library service to Native Americans." Rural Libraries 10(January 1990): 31-48.

Indians of North Carolina. 3 v. [Chapel Hill, NC]: University of North Carolina North Carolina Collection, 1976. [newspaper clippings].

Jacobs, Margaret, Ethel E. Bray and Ramona Charles. "Akwesasne Library Cultural Center." Bookmark 46(Summer 1988): 245-48.

Lang, Jovian P., ed., St. John's University. Division of Library and Information Science. Unequal access to information resources: problems and needs of the world's information poor: proceedings of the Congress for Librarians, Feb. 17, 1986. Ann Arbor: Pierian Press, 1988.

Library and Information Service Needs of the Nation: proceedings of a conference on the needs of occupational, ethnic, and other groups in the US. Washington: Government Printing Office, 1974.

"Lumbee petition demands federal recognition of tribal status" Wassaja/The Indian Historian 13(January 1980): 60.

Makofsky, Abraham. "Tradition and change in the Lumbee Indian community of Baltimore." Ph.D diss., Catholic University of America, 1971 (CUA Anthropology Studies 20).

McKay, Arnold A. "Nobody knows anything about the Croatans" The State February 24, 1934: 25-36.

McClintock, Susan. "Collection Development in the North Carolina Commission of Indian Affairs Library." Master's paper, University of North Carolina, 1984.

"Native American Chic: Dances with Wolves sparks new interest." US News and World Report December 31, 1990, p. 71.

[1990 State Population Summaries] Charlotte Observer February 20, 1991, sec. A, p.5.

North Carolina Commission of Indian Affairs. North Carolina Indian Population (by county). Raleigh, NC: [1984?].

Patterson, Lotsee. Tribal Library Procedures Manual [TRAILS]. Norman, Oklahoma: University of Oklahoma School of Library Science, 1987.

Pelzman, Frankie. "Native American Libraries. Ten Years Later." Wilson Library Bulletin 63(September 1989): 58-61.

Rait, S. K. "Reading and Information needs of elderly Punjabis." Library Association Record 91(May 1989): 279-80.

Sanford, Margaret. "Pan-Indianism, acculturation and the American Ideal." Plains Anthropologist 16(August 1971): 222-27.

Spearman, Walter. "The Lost Colony of Roanoke Island." American History Illustrated 4(May 1969): 22-30.

Spencer, Albert Franklin. A Perception study of the accomplishment of the goals for Indian library and information service in Native American educational institutions. Ph.D diss., Florida State University, 1985.

Sturtevant, William and Samuel Stanley. "Indian Communities in the Eastern States." Indian Historian 1(Summer 1968): 19.

Thompson, Vernon Ray. "A History of the education of the Lumbee Indians of Robeson County, North Carolina from 1885 to 1970." Ph.D diss., University of Miami, 1973.

Townley, Charles T. "American Indian Library Service." In Advances in Librarianship Vol. 8 New York: Academic Press, 1978.

U.S. Department of Commerce. Bureau of the Census. 1980 Census of Population. Vol. 1 North Carolina Part 35. Chapter C: General Social and Economic Characteristics. PC80-1-C-35. Washington, DC: Government Printing Office, 1983.

U.S. Department of Education. Office of Educational Research and Improvement. Library Programs. LSCA Title IV. Library Services for Indian Tribes and Hawaiian Natives. Abstracts of Funded Projects Washington, DC: Government Printing Office, 1989.

U.S. Department of the Interior. Bureau of Indian Affairs. American Indians Today: answers to your questions. Washington, DC: Government Printing Office, 1987.

U.S. Department of the Interior. Bureau of Indian Affairs. Indians of North Carolina. Washington, DC: Government Printing Office, n.d.

United Tribes of North Carolina. North Carolina Native American Artists Directory. Washington, DC: Services to the Field Division, National Endowment for the Arts, c1990.

Wilkins, David (Karonhiawakon). Walking upright: the Coharie people of Sampson County. North Carolina Division of Archives and History, Department of Cultural Resources, Raleigh, NC: 1980.

Zweizig, Douglas and Dervin, Brenda. "Public Library Use, Users, Uses: advances in knowledge of the characteristics and needs of the adult clientele of American Public Libraries", pp. 231-254. In Voigt, Melvin J. and Harris, Michael H., eds. Advances in Librarianship Vol. 7. New York: Academic Press, 1977.

APPENDIX TABLE OF CONTENTS

Appendix A: Interview Questions

Appendix B: Flyer for the Native American Association of Eastern Carolina University Powwow

Appendix C: Brochure for the Raleigh Powwow

Appendix D: Tip of the Feather powwow newsletter

APPENDIX A

Written statement:

My project, which I am undertaking to complete my Master's Degree in Information and Library Science, is designed to explore the information needs of eastern North Carolina Native Americans involved in activities such as Native American dancing, drumming, singing and crafts. I am interested in how you have obtained the information necessary to participate in such activities.

All interviews will be confidential; your name will not be used. You are free to refuse to participate or to withdraw from the research activity at any time without penalty and without jeopardy.

You may contact my faculty advisor, Dr. Elfreda Chatman at #(919) 962-8067 if you have any questions.

You may contact that UNC Academic Affairs- Institutional Review Board at the following address and telephone number at any time should you feel your rights have been violated:

Academic Affairs Institutional Review Board
Mark Hollins, Chair
CB#4100, 300 Bynum Hall
UNC-CH
Chapel Hill, NC 27999
#(919)966-5625

APPENDIX A

INFORMATION NEEDS OF EASTERN NORTH CAROLINA NATIVE AMERICANS INVOLVED IN NATIVE AMERICAN ARTISTIC ACTIVITIES: INTERVIEW QUESTIONS

INTERVIEW #__

1) Gender: male__ female__

2) Age group: 18-20__ 21-30__ 31-40__ 41-60__ Over 60__

3) Tribal Affiliation:

4) Do you have a high school diploma or GED? yes__ no__

5) Post high school education: none__ some but no degree__
associate degree or vocational certificate__
bachelor's degree__
postgraduate education but no degree__
postgraduate degree__

6) A. Are you currently a student? yes__ no__

B. If not, what is your occupation?

7) Traditional Native American activity(ies) that you practice:

[examples are: men's traditional dancing, beadwork, drumming]

8) How old were you when you first learned to do this activity/these activities?

9) How did you learn to do this activity?

[examples are: from your family, from friends, from after-school classes]

10) A. When you were in elementary, junior or senior high school, did you ever learn about this activity/these activities in the classroom?

[prompts: did you have any demonstrations or school assemblies ?]

B. Did you ever learn about contemporary Native American affairs or activities in the classroom?

[prompts: powwows, politics, events today rather that just history?]

11) A. When you were in elementary, junior or senior high school, did you ever use your school library to read about your activity?

B. Did you read about any contemporary Native American affairs or activities in the school library?

12) [for respondents who attended/are attending college]

A. Did you ever learn about your activity in the college classroom?

B. Did you ever learn about contemporary Native American affairs or activities in the college classroom?

13) [for respondents who attended/are attending college?]

A. Did you ever/do you ever use the college library to obtain information about your activity?

B. Did you ever/do you ever use the college library to obtain information about contemporary Native American affairs or activities?

14) Do you ever go to your public library?

15) [if yes to #14]

A. Do you ever obtain information about your activity at your public library?

B. Do you ever obtain information about contemporary Native American affairs at your public library?

16) [if no to #14]

Do you have any ideas why you don't find any of that information at the public library?

17) A. If you have found information about Native American activities at a library, can you name any specific books, magazines, newspapers or other materials that were helpful?

B. Can you name any helpful publications you've gotten outside a library?

18) Do you ever obtain information about Native Americans from radio or television?

19) Do you think most of the knowledge that you have about your activity has been obtained orally or in written form?

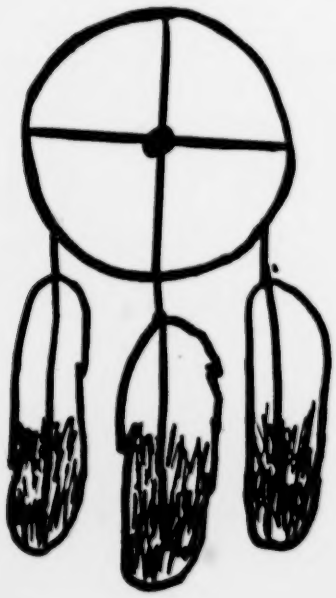
[examples: orally- talking to other people at powwows
written- a newspaper]

20) What do you think is your very best source of information about your activity?

[If you had to know something about your activity, what would be the best way to find out?]

NA OF ECU

Greenville, NC POW-WOW April 12-13, 1991



HEAD MAN DANCER: Cedric Woods
Chapel Hill, N.C.
HEAD LADY DANCER: Sharon Harris
Hollister, N.C.
MASTER OF CEREMONIES: Scott Alexander
South Carolina
HEAD SINGER: Eric Lassiter
Chapel Hill, N.C.

Registation Fri...6:00-8:00
Sat...12:30-1:30
Friday Night.....8:00pm Grand Entry
Sat. Afternoon....1:30pm Grand Entry
....6:00pm Feast
....7:30pm Grand Entry

For More Information and Directions
CALL...Chris Robbins
(919) 355-1187
or
Maria Harris
(919) 758-3816

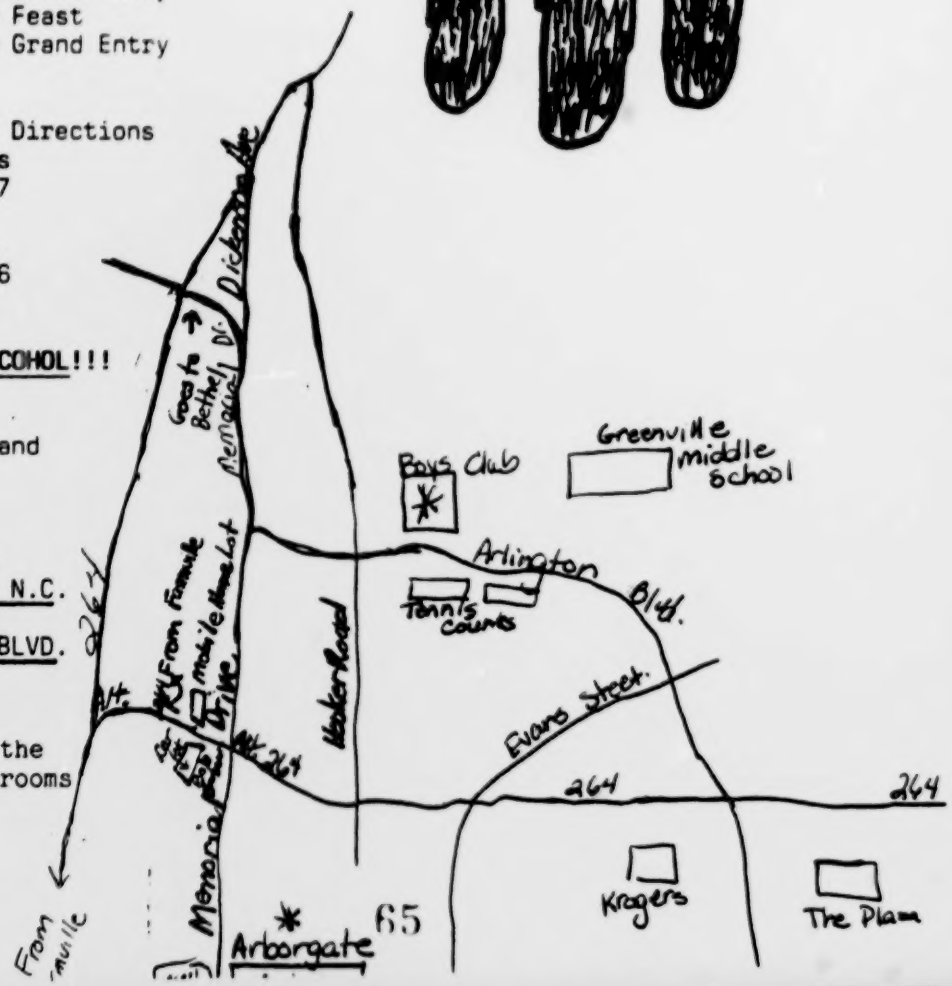
ABSOLUTLY NO DRUGS OR ALCOHOL!!!

Public Invited, Traders and Craftsmen **WELCOME!**

POW-WOW SPONSERED BY THE BOYS CLUB OF GREENVILLE, N.C. AND IS LOCATED AT THEIR FACILITIES ON ARLINGTON BLVD. IN GREENVILLE, N.C.

*Facilites Avaliable at the Boys Club: sleeping,bathrooms

*POW-WOW Inn
Aroborgate Inn
3435 S Memorial Dr.
Greenville, N.C. 27834
(919) 355-5699



THE 1ST ANNUAL RALEIGH POW-WOW

Featuring American Indian Performers and the Aztec Dancers of Mexico

J.S Dorton Arena
Raleigh, North Carolina

April 26 - 28, 1991

POW-WOW, INC.

ADMISSIONS
Adults $5.00
Children (under 12) - $3.00
Senior Citizens - $3.00
Call 1-800-457-6996 for information
Public Invited

Sponsored by:
Pow-Wow, Inc. in conjunction with
Triangle Native American Association, Inc.

WHAT IS A POW-WOW?

A Pow-Wow is a social event that draws American Indian dancers, singers, drummers and Indian people in general together in order to renew old friendships and make new ones. Also, a Pow-Wow is an event that allows Indians and non-Indians an opportunity to come together in order that each can share each others culture thereby bringing about more of an understanding and appreciation of each other.

WHAT IS GRAND ENTRY?

Grand entry is a parade when all the dancers, drummers, singers and special guest enter the dance area in their full regalia (outfits). This is an excellent opportunity for the public to see all of the participants at one time and to compare the different dance attire.

PRIZE MONEY FOR 1ST ANNUAL RALEIGH POW-WOW
*DANCE AND DRUM CATEGORIES

MEN'S TRADITIONAL (18 - Older)	1st Place	$500.00
	2nd Place	250.00
	3rd Place	100.00
WOMEN'S TRADITIONAL (18 - Older)	1st Place	$500.00
	2nd Place	250.00
	3rd Place	100.00
MEN'S FANCY (18 - Older)	1st Place	$500.00
	2nd Place	250.00
	3rd Place	100.00
WOMEN'S FANCY (18 - Older)	1st Place	$500.00
	2nd Place	250.00
	3rd Place	100.00
YOUNG MEN'S TRADITIONAL (13 - 17)	1st Place	$100.00
	2nd Place	50.00
	3rd Place	25.00
YOUNG WOMEN'S TRADITIONAL (13 - 17)	1st Place	$100.00
	2nd Place	50.00
	3rd Place	25.00
YOUNG MEN'S FANCY (13 - 17)	1st Place	$100.00
	2nd Place	50.00
	3rd Place	25.00
YOUNG WOMEN'S FANCY (13 - 17)	1st Place	$100.00
	2nd Place	50.00
	3rd Place	25.00
BOY'S TRADITIONAL (7 - 12)	1st Place	$50.00
	2nd Place	25.00
	3rd Place	10.00
GIRL'S TRADITIONAL (7 - 12)	1st Place	$50.00
	2nd Place	25.00
	3rd Place	10.00
BOY'S FANCY (7 - 12)	1st Place	$50.00
	2nd Place	25.00
	3rd Place	10.00
GIRL'S FANCY (7 - 12)	1st Place	$50.00
	2nd Place	25.00
	3rd Place	10.00
TINY TOT BOY'S (1 - 6)	1st Place	$20.00
	2nd Place	10.00
	3rd Place	5.00
TINY TOT GIRL'S (1 - 6)	1st Place	$20.00
	2nd Place	5.00
	3rd Place	10.00
DRUM CONTEST	1st Place	$500.00
	2nd Place	250.00
	3rd Place	100.00

OVER $5,000.00 IN PRIZES

*All dance and drum contest categories must have three entrants or the contest category will be cancelled. These contestants, if contest category is cancelled, may participate in the next highest contest category level.

1ST ANNUAL RALEIGH POW-WOW
TENTATIVE SCHEDULE OF EVENTS

8:00 a.m. - 9:00 p.m.	-	Trader Set-up
9:00 a.m. - 3:00 p.m.	-	Schools

Friday - April 26, 1991

- Craft Demonstrations
- Craft/Food Sale
- Story telling
- American Indian Dancers
- Aztec Dancers

3:00 p.m. - 10:00 p.m.	-	Dance/ contests Registration
3:00 p.m. - 10:00 p.m.	-	Booth set-up
4:00 p.m.	-	Grand Entry
4:00 p.m. - 6:00 p.m.	-	Inter-Tribal Dancing
6:00 p.m.	-	Grand Entry
6:00 p.m. - 7:30 p.m.	-	Inter-Tribals
7:30 p.m. - 8:00 p.m.	-	Aztec Dancers
8:00 p.m. - 9:30 p.m.	-	Inter-Tribals
8:00 p.m. - 10:00 p.m.	-	Close

Saturday - April 27, 1991

9:00 a.m. - 11:00 a.m.	-	Dance/Drum Contest Registration
9:00 a.m. - 10:00 a.m.	-	Trader Set-up
10:00 a.m.	-	Gates Open
11:30 a.m.	-	Grand Entry
11:30 a.m. - 3:00 p.m.	-	Inter-Tribal Dancers/ Contests
3:00 p.m. - 3:30 p.m.	-	Aztec Dancers
3:30 p.m. - 4:30 p.m.	-	Break
4:30 p.m. - 7:00 p.m.	-	Dance Contests/ Inter-Tribals
7:00 p.m. - 7:30 p.m.	-	Aztec Dancers
8:30 p.m. - 9:30 p.m.	-	Contests/inter-Tribals
10:00 p.m.	-	Close

Sunday - April 28, 1991

8:00 a.m. - 9:30 a.m.	-	Trader Set-up
10:00 a.m.	-	Gates Open
11:30 a.m.	-	Grand Entry
11:30 a.m. - 3:00 p.m.	-	Inter-Tribal Dancers/ Contests
3:00 p.m. - 3:30 p.m.	-	Aztec Dancers
3:00 p.m. - 5:30 p.m.	-	Drum/Dance Contests
6:00 p.m.	-	Close

PRING 1991
w. 3. Volume 2
Latimer St
illsborough, NC
27278
919) 732-8512
arch, 1991

FROM THE TIP OF THE FEATHER

POW WOW LISTINGS

April 6
A Gathering of Nations Festival to Celebrate Native American Culture and Heritage, Upper Wolfsnare Plantation Virginia Beach, VA

April 6
North Carolina State Pow Wow, Raleigh, NC

April 19-21
Haliwa Saponi Pow Wow
Hollister, NC
Holiwa School
(919) 586-4017

April 21
EARTH Day
Virginia Beach, VA
(804) 481-4095 M. Albany
(804) 481-7342 P. Glass

April 26-29
First Annual Raleigh Pow Wow, Dorton Arena
Raleigh, NC
919-821-7400

May 18 (Change)
Richmond Community College Pow Wow
Hamlet, NC
(919) 582-7071

May 17
NJ American Indian Center's 6th Annual Pow Wow and Festival
Old Bridge, NJ

May 18-19
Tuscarora National Pow Wow, Tribal Grounds, Maxton, NC
(919) 844-3352

May 25-27
Cherokee Pow Wow
Ceremonial Grounds
Cherokee, NC

May 25
Upper Mattaponi Spring Festival
Sharon School
King William, VA
804-769-2408

June 21-23
Memphis Pow Wow
P.O. Box 11473
Memphis, TN
(901) 276-4741

July 4-6
Cherokee Pow Wow
Ceremonial Grounds
Cherokee, NC

July 19-21
Charolette Native American Community Native American
704 527 7187
Festival, Uptown
Charlotte, NC
(704) 527-7187

July 27
Cherokee of Hoke Co. Pow Wow, North of Lumber Bridge
(919) 875-6668

August 9-10
Eno-Occaneechi Pow Wow, Mebane, NC
(919) 563-3091

August 23-25
Baltimore Indian Center Pow Wow
Festival Hall
Baltimore, MD

September 6-7
Coharie Pow Wow
Coharie Indian Center Grounds
Clinton, NC
(919) 564-6909

September 7
Nansemond Indian Tribal Festival
Lone Star Lodge
Chuckatuck, VA
(804) 485-9809

September 13-14
Lumbee Pow Wow
NC Indian Cultural Center, Pembroke, NC

September 14
Indian Heritage Festival
Martinsville, VA
(703) 666-8600 - Mable Peters

September 21 (Correction)
Guilford Native American Association Cultural Festival and Pow Wow, Castle

September 27-29
Indian Trail Pow Wow
Indian Trail
704-376-3331 / 704-283-7945

September 28-29 (Change)
Chicahominy Festival
Chickahominy Tribal Center, Charles City, VA
(804) 829-2186 (A. Adkins)
(804) 829-2261 (G. Canaday)

October 11-13
Cumberland County Native American Cultural Festival and Pow Wow, Memorial Arena
Fayetteville

October 18-19
Waccamaw-Siouan Pow Wow
Bolton, NC
919-655-8778

October 25-26
Meherrin Indian Tribe Pow Wow
Winton, NC 919-348-2166

November 18-24
Fourth Annual National Native American Cultural Arts Festival, Festival Hall
Baltimore, MD

GRANDFATHER,
WE THANK YOU FOR ALL THAT YOU HAVE GIVEN TO US. WE THANK YOU FOR YOUR BLESSINGS... THAT WE MAY CONTINUE TO TRY TO PLEASE YOU BY RESPECTING OUR FELLOW HUMAN BEINGS AND OUR MOTHER EARTH.

If you are interested in receiving future issues of this Pow Wow Listing, please send a self-addressed-stamped envelope.

Lynette C. and John